3: Métraux --110 (no date) 1942 Siriono
116, 101, 175

"The Siriono (Chori), the least known of all eastern Bolivian tribes, were not observed by a trained anthropologist until Allan Holmberg visited them in 1940-1941. Judging by their number, these elusive Indians occupied an enormous area. Their easternmost groups wandered along the middle and lower course of the Ichilo, Chaparé, and Chimoré Rivers. They extended west to the Rio Grande (Guapay River) and were scattered from the Rio Grande to the San Miguel River in the vicinity of the Franciscan missions. They were found near Torno Largo and Bibosi on the Mamoré River. Siriono have also been seen near Carmen and Baurés on the Rio Blanco; some of their bands lived near the Machupo River and along the course of the lower Guaporé River."

3: Métraux--110-111 (no date) 1942 Siriono
116, 101, 175

"Wegner (1934, p. 5) states that the Rio Grande and Mamoré River Siriono called themselves Ñeoze-née, and names other groups in the same region the Tirínié and Jandé. He (1929-1932, pp. 321-329) [111] makes the surprising statement that among the Siriono, near Cuatro Ojos, between the Oiray River and the Rio Grande, there lived an extremely primitive race, the Quruñgu'á, who differed from the Siriono in physical appearance, but probably not in culture, and who were so low in the evolutionary scale or so degenerate that they even lacked an articulate language!"

3: Métraux--111 (no date) 1942 Siriono
116, 175

"The Siriono are mentioned for the first time in Lettres édifiantes. . . (1781, p. 105). In 1693, Father Barrace spent some days among them. A few years before the expulsion of the Jesuits, one of them, Father Jurado, found near the Mission of San Joseph de Buenavista a party of Siriono with whom he conversed in Guaraní. A few Siriono stayed at the Mission of Buenavista, but in 1765 were transferred to the Mission of Santa Rosa together with Guarayú Indians. During the eighteenth century and the first half of the nineteenth century, the Siriono had friendly contacts with the Guarayú, but peace was broken at a feast and the two tribes have waged bitter war against each other ever since. The Siriono were greatly feared by the Whites and Indians of Bolivia, but most of their raids were to avenge the slaughter of which they were the victims. After 1925, apparently decimated by epidemics, many Siriono came in touch with the Franciscan missionaries and settled at the Mission station of Santa Maria. In the last 10 years they have been pushed northward by the Yaniagua (Tapiete) and perhaps also by the Tsirakua, who had migrated north as a consequence of the Chaco war. Three hundred Siriono were recently settled near Trinidad under the supervision of a government school."

3: Métraux--III [2] (no date) 1942 Siriono
116, 197

"Language. —That the Siriono spoke a Guaraní dialect has been known to anthropologists since D'Orbigny's time. It has been suggested that Guaraní was recently acquired and that these exceedingly primitive people might have retained an earlier language. However, this hypothesis had not been confirmed by anyone who, like the Franciscan missionaries, has lived for a long time in close contact with these Indians. Their Guaraní dialect seems to be fairly pure though its relations to Guarayú have not been yet established."

3: Métraux--111-112 (no date) 1942 Siriono
116, 224, 241, 262

"The Siriono have been described as forest nomads, living mainly by hunting and fishing and by plundering the fields of their White and Indian neighbors. Actually, they were not entirely nomadic, but practiced some agriculture. They grew maize, sweet manioc, sweetpotatoes, cotton, tobacco, and papayas in fields tilled by women with simple digging sticks. Although they relied principally upon hunting, they also took fish, which they shot with bows and arrows. The fruits of the motacu and chonta palms and of coquino and paquio [112] (Hymenaea courbaril) trees were important in their diet."

3: Métraux--112 (no date) 1942 Siriono
116, 222, 481

"When climbing trees to obtain fruits, a stick was tied against the tree trunks with creepers. The climber then hoisted himself up, holding the stick with his hands and resting his feet against the creepers. A high tree was reached by climbing one near it and bridging the gap with branches. The Siriono climbed a small tree with the arms wrapped around the trunk and the feet braced against it."

3: Métraux--112 [2] (no date) 1942 Siriono
116, 252

"Turtles and armadillos were roasted in their shells; monkeys were singed, without being cleaned, and cooked under hot ashes. Maize was eaten on the cob or was ground with the handle of a digging stick in a cylindrical wooden mortar. Maize flour was mixed with water, kneaded into balls, wrapped in leaves, and steamed in a pot covered with leaves."

3: Métraux--112 [3] (no date) 1942 Siriono
116, 291, 30

"Men and women went naked. The only Siriono ornaments were strings around the wrists and legs; necklaces strung with fruit shells, animal teeth, or turtle bones; and small bundles of feathers hung over each ear. The Siriono glued feathers to their hair, like many Tupí Indians, and smeared rucu on their faces. Both sexes punctured their forearms with a stingray spine to produce scars that had magic value. They cut their hair short with bamboo splinters or snail shells and shaved or pulled out their body hair."

3: Métraux--112 [4] (no date) 1942 Siriono
116, 342, 513

"Houses were extremely primitive: A simple shelter or screen of motacu leaves was leaned against a transverse stick attached to two trees. When it rained, additional patuju or banana leaves or mats were added to the flimsy structure. Each family had its own fire. People slept in hammocks, which were made with fiber warp elements twined together at wide intervals by cotton threads. When traveling, the Siriono used small hammocks that served only for sitting."

3: Métraux--112 [5] (no date) 1942 Siriono
116, 491, 854

"Lacking boats, the Siriono crossed rivers on hanging bridges built of creepers. To build these bridges, they first stuck poles in the earth on one shore and propped them with sticks. They then attached creepers to the poles and ran them to similar poles or to semisubmerged logs on the opposite shore. Children were carried in slings made of twined fibers."

3: Métraux--112-113 (no date) 1942 Siriono
116, 283, 413

"Spinning and weaving. —Siriono women made thin even cotton thread with spindles provided with pottery whorls. The spindles, [113] 4 feet (1.2 m.) long with whorls 4 inches (10 cm.) in diameter, were quite exceptional and not, as Wegner stated, typical of the tribe. The spindle was set in motion with the fingers and then dropped."

3: Métraux--113 (no date) 1942 Siriono
116, 286

"The Siriono did not use a true weave, but twined the fabrics of their hammocks and baby slings."

3: Métraux--113 [2] (no date) 1942 Siriono
116, 285, 415

"Basketry. —Siriono basketry lacked the elaborate techniques used by other tropical Indians and was woven in the same way as temporary baskets made by hunters to carry game home. Woven articles of palm leaves included mats and carrying baskets, the form of the latter depending on whether they were to be carried over the shoulders, on the back, or in the hand. Fire fans were woven of a single motacu leaf."

3: Métraux--113 [3] (no date) 1942 Siriono
116, 323, 415

"Pottery. —The Siriono made crude round or oval pots of clay tempered with crushed motacu kernels, which burned out when the vessels were fired leaving the clay porous. Calabashes (Crescentia cuyete) were used for drinking cups."

3: Métraux--113 [4] (no date) 1942 Siriono
116, 572

"Fire-making. —The Siriono produced fire by drilling, but usually avoided having to make it anew by carrying a smouldering motacu palm spadix."

3: Métraux--113 [5] (no date) 1942 Siriono
116, 411

"Weapons. —Siriono bows were round, tapering, and among the largest known, averaging from 6 to 9 feet (1.8 to 2.7 m.) in length. Arrows were 9 to 12 feet (2.7 to 3.6 m.) long and were tipped with a lanceolate blade or with a sharp rod to which were attached barbs made of splinters. Two halved feathers were laid lengthwise in a slit cut along the arrowshaft and held in place by a cotton thread wrapping which was smeared with wax (Peruvian cemented feathering)."

3: Métraux--113 [6] (no date) 1942 Siriono
116, 412

"Snail shells and piranha teeth served as tools for making weapons. An aguti incisor hafted to a long bone was used for drilling, chiseling, and cutting."

3: Métraux--113 [7] (no date) 1942 Siriono
116, 844

"Little is known of Siriono observances of the phases of an individual's development. According to Wegner (1934, p. 7), a kind of couvade was observed prior to the birth of a child. An infant's navel cord was cut with a bamboo knife; the mother dried it and attached it to the baby's neck. The father wore feathers glued to his hair, and both parents painted themselves with rucu."

3: Métraux--113 [8] (no date) 1942 Siriono
116, 764

"The dead were wrapped in a mat and placed on a platform inside a hut. After several months, the skeletal bones were buried but the skull was kept by the family. Wegner (1934, p. 23), saw a woman carrying the skull of a 3-year-old child (Wegner, 1934 a; 1934 b, fig. 13, No. 2)."

3: Métraux--113-114 (no date) 1942 Siriono
116, 771

"The Siriono feared bad spirits, which, like the Tupí-Guaraní, they called 'ana'. According to Wegner (1934, p. 21), they believed that [114] a celestial Grandfather lived in Mbaerunya, where he drank maize beer and kept many wives. After death, good hunters joined him, but unskillful hunters wandered behind herds of wild pigs. This statement is emphatically denied by Father Schermair (1934, p. 520)."

3: Métraux--114 (no date) 1942 Siriono
116, 789

"The Siriono had magic designed to insure a large supply of game. For example, they lined up on a stick the skulls of animals and kept in a bundle the feathers of birds they had killed."

3: Métraux--114 [2] (no date) 1942 Siriono
116, 757, 304

"Headaches and stomach ailments were treated by kneading the abdomen with the hands. They scarified themselves with agouti teeth."

3: Métraux--114 [3] (no date) 1942 Siriono
116, 273

"Smoking and drinking. —According to Wegner (1934 a, p. 178) the Siriono were fond of mead and of maize or manioc beer, which they brewed in 'large pots' without the addition of saliva. The speechless Quruñgu'á are said to have prepared mead in holes dug in the ground lined with leaves. It must be remembered, however, that Cardús (1886, p. 281) states the Siriono made mead in small wooden 'mortars.' "

3: Métraux--114 [4] (no date) 1942 Siriono
116, 276

"The Siriono smoked tobacco in conical clay pipes which obliged them to throw back their heads when inhaling lest they spill the tobacco."

3: Métraux--114 [5] (no date) 1942 Siriono
116, 535

"Dancing. —Dancing took place when the moon was full. The Quruñgu'á danced with their weapons. Among the other Siriono, men, their arms linked, stamped the ground to the accompaniment of shrill shouts. Only among the Tirinié did women also dance, waddling, arm in arm, around in a circle."

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3: Métraux--171-182 (no date) 1942 Siriono-1
116, 113

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